

# The argument of the Epistle of Saint Paule to the Colossians by Des. Erasmus of Roterodame.



The Colossians are a people of Asia the lesse, dwelling nigh vnto the Laodiceans. Them had not the Apostle Paul him selfe seen, as whiche were instructed in the faith of Christ, either by the preaching of Archippus, or (as S. Ambrose sayth) of Epaphras, who were with this matter put in trust. In great jeopardy were these people by reason of false Apostles, whiche labored to bring them into a very pestilent opinion, teaching them that the sonne of God was not the meane and authoꝝ of saluacion, but that all menne haue access and entrie vnto the father by the helpe of Angels. These men sayd further that forasmuche as in the tyme of the olde testamēt all thynges were done by the ministry and seruite of Angels, that Christ the sonne of God was neither comen doune into the earth, nor would come. Beside this the same teachers with Christs doctrine myngled Jewishnes and superstitious Philosophie, obliuypng and keepng certain pointes of the lawe, supersticiously also honourng the Sonne, the Moone, and Starres, with suche other smal tenkettes of this worlde, bearing the Colossians in hand that they wer also bound to do the same. Them biddeth Paule to remembꝛe theyꝝ profession, euidently declaring that whatsoeuer they had vntil that tyme obtained, was geuen vnto the by none Angel, but by Christ the creatoꝝ of Angels, that he onely was head of the churche, and that saluacion shuld at nomans hand be soughe for, but at his. In whiche treatise he also defendeth his owne authoritie, against suche as laboured to empyꝛe it. After whiche he geueth them diligent warnng to take hede, lest they be deceiued with þ high wordes of false Apostles, or forged visions of angels, and so by meane ther of fall either to Jewishnes, or els into the superstition of Philosophie. All whiche pointes Paule in the two fyrst chapters entreateth of. In the other two he exhorteth them to vertuous and godly liuyng, namely geuyng rules, how the wife should vse her selfe towarde her husband, how the husband againe should vse his wife, after what sorte the father should be towarde his children, and the children likewise towarde theyꝝ fathers, the seruātes to theyꝝ maisters, and the maisters to theyꝝ seruātes. The last part, sayng that he warneth Archippus of his duetie, is all spent in commendacions. This Epistle was written out of prison in Ephesus, as sent by Tychicus, as Paule him selfe in this present epistles sayeth. The latine argumentes shewe, that it was also sent thither by Onesimus, for to him selfe writeth also in the last chapter. The Greke titles recoꝛde, that it was sent from the cytie of Rome, and in deede thence sent he Onesimus, whom Paule being prisoner there had made a christian man.

# The paraphrase vpon the epistle of the Apostle saint Paule to the Colossians, by Des. Crasius of Rotterdame.

## The fyrst Chapter.

**The title.** Paule an Apostle of Iesu Christ, by the wyll of God and brother Timotheus. To all  
saintes, whiche are at Colossa and byrthzen, that belue in Christ.



**Paule an Ambassadour of Iesus Christ,**  
and that not by any mans ordinaunce, but by the  
wyll of God the father, and Timothe, whom for  
pecite consent in preaching the gospel I counte  
as my brother, to the dwellers at Colossa, whiche  
haue both a confidence in Iesus Christ, and also  
accordyng to his doctrine liue a holy life, nowe  
throughe like kynde of profession becomen our  
dearly beloued byrthzen.

**The first.** Grace be vnto you and peace from God our father and the lord Iesu Christ.

Grace and peace be there among you from God our father, that as ye  
are freely reconciled vnto him, ye may likewise euen as byrthzen that  
haue one comen father, one towarde an other of you alwaye noyde mu-  
tual unitie and conoord.

**The second.** We geue thanks to God the father of our lord Iesus Christ alwaye for you in  
our prayes, for we haue heard of your fayth in Christ Iesu, and of the loue whiche ye  
beare to all saintes, for the hopes sake whiche is layd vpon in hope for you in brauen, of  
whiche hope ye heare before by the true word of the gospel, whiche is come vnto you:  
euen as it is fruitful (and groweth) as it is also among you, for the day in the whiche  
ye heard of it, and had experience in the grace of God through the truth, as ye learned  
of Epaphra our deare fellowe seruaunt, whiche is for you a faythful minister of Christ,  
whiche also beclered vnto vs your loue whiche ye haue in the spirit.

And albeit it hath not yet hitherto been my chaunce to see you, yet in  
my continual prayes made to God, and the father of oure Loide Iesus  
Christ both for your sake I geue him thanks for his benefites bestowed  
vpon you, and besyde him also daily to increase the same his giftes, and  
also to pfectue them, after þe Epaphra we heard of your fayth, wherby  
my trust is, ye shalbe saued, not by helpe of Angels, but throughe the free  
houteousnes of our Sauour Inoynted, by who it hath pleased God the  
father to geue vs al goodnes. For him both Inoynted would he haue  
to be called, because of him al shuld receiue helth, & Sauour, because no  
mans shoulde elswhere looke for saluacion. And by him not onely perceived  
we & vnderstode your confidence in him, but also your chaitie ioynded ther  
with, whiche as Christ gaue example, ye beare towarde good people, rat-  
nestly myndyng to do for them, not for any hope of auantage, that ye  
thinke to receiue thereby, but in hope of the euerylastyng life, whiche ye wel  
knowe

We haue  
heard of your  
fayth in Christ  
Iesu.

knowe to larde by in heauen for your godlynes. And suerly ito this traſt  
 are ye broughte throughe the preaching of Chyſtes goſpell, whiche ye  
 persuaſe your ſelfe to be a doctour of ſuche trueth, y<sup>e</sup> albeit it make great  
 p<sup>r</sup>omiſes, & ſuche as neuer were heard of befoze this tyme, yet ſo ſomuch  
 as God is the autho<sup>r</sup> of them, ye thinke that the ſame cannot be but true.  
 And as the ſame goſpel througheout all the world hath been dayly moze  
 and moze enlarged: ſo is it now come to you, euery day growyng and in-  
 creasyng, moze and moze plentifully ſpreading it ſelf abroad, bringyng  
 forth the fruite of good woikes, whiche freely growe out of chryſtian  
 charitie, as it hath done in you, growyng ſtyl from better to better. euen  
 ſynce that tyme, wherein ye fyrſt heard and knowe, that throughe the free  
 goodnes of God all theſe ſynnes are forgyuen, whiche beleue the goſpel,  
 it to they<sup>r</sup> right ſapth they abioyne pure & vnaigned charitie. For ſo were  
 ye taught by my dearely beloved ſelowe in ſeruite, and meſſenger of truſt  
 Epaphras, who hath among you ſincerely done myne office, after ſuche  
 loye in Ieſus Chyſtes behalfe preaching the goſpel, that he hath in all  
 pointes been found without corruption. As I therfoze by him taught  
 you, ſo by him againe vnderſtand I your good wyll againe towarde vs,  
 not meanyng ſuche vſual good wyll, as that is, when men wiſhe well to  
 to they<sup>r</sup> frendes and acquaintance, but a ſpiritual and heauenly fauo<sup>r</sup>,  
 wherwith we like to loue all ſuche, by whom the gloze of the goſpel is let  
 forth and ſtabliſhed, though we with our bodily eyes neuer ſawe them.

Of which  
 hope ye learn  
 becauſe by the  
 trueth of the  
 goſpel.

Whiche alſo  
 ſheweth  
 in your loye  
 which ye haue  
 in the ſcript.

For this cauſe we alſo, euen ſynce the day we heard of it, haue not ceaſed to praye  
 for you, and to deſyre that ye might be ſatisfied with the knowledge of his will, in all  
 wiſedome and ſpiritual vnderſtandyng, that ye might walke worthy of the lozde, that  
 in al thinges ye may pleaſe, beyng fruitful in al good woikes, & increaſyng of y<sup>e</sup> know-  
 ledge of god, ſtrengthened with all might, throughe his glorious power, vnto al patience  
 and long ſufferyng, with ioyfulnes, geuyng thanks vnto the father, which hath made  
 vs meete to be partakers of the inheritance of ſaintes in light. Whiche hath deliuered  
 vs from the power of darkenes, & hath tranſlated vs vnto the kyngdome of his deare  
 ſonne by whome we haue redemption throughe his blood, euen the forgyuenes of ſynnes,  
 whiche is the image of the inviſible God, fyrſt begotten of al creatures, for by him were  
 all thinges created, that are in heauen, and that are in yench, viſible & inviſible, whe-  
 euer they be maade of ſubſtance, ether rule or power. All thinges were created by him  
 and for him, and he is befoze all thinges, and by him all thinges haue their beyng.

The text.

And for this cauſe we againe not as one vnbowty of this your fauo<sup>r</sup>,  
 heartely loue you againe, though I neuer ſawe you, by and by euen ſo  
 that day wherein we were fyrſt certified of your ſapth and charitie, in my  
 dayly prayers callyng vpon God for you, and with ſeuent petitions be-  
 ſechyng him, that it may pleaſe him in you to make perſe and to byng  
 at full ſuche giftes, as he hath begunne to geue, that ye bothe may moze  
 througheſly knowe his pleaſure, beyng taught neither by worldly wiſe-  
 dom, no<sup>r</sup> yet by any ſuperſtitious and vaine pettuation of ſome men, but  
 by a ſpiritual wiſedome and policie, wherof as ye haue already gotten a  
 good part: ſo would I wiſhe, that ye lacked nothyng, that ye may in ſuch  
 godly perfeccion paſſe ouer your life, that the ſame be to gods hono<sup>r</sup>, and  
 in al pointes alſo pleaſe him, lettynge no good thing vndone, for ſo doyng  
 is the meane to pleaſe him.

Ye might be  
 ſatisfied with  
 the know-  
 ledge.

## The paraphrase of Erasmus byon the Epistle

For to geue onely a credence to the gospel is but a begynnyng to saluacion, but the same is with godly and hoyle woꝝkes made perfite and full. For sufficeth it to haue learned thꝛough preaching of the gospel, that God thꝛough his sonne Iesus Christ is the authoꝝ and woꝝker of saluacion, vnesse by the same knowledg ye growe byp and byng sooth the frutes of christian charitie, continually profityng from better to better, so iucely, constantly, and manfully standyng in them, that neither violence noꝝ noꝝme of persecucion dꝛiue you out of þ right course, for whose persoumauce surely ye nede great assistens and strength. Of strength of oure owne powers we cannot assure our selues. God it is, whiche must geue it, to the ende that the whole gloꝝy of all suche thinges as are by vs valiantly done, may be geuen agayne vnto hun. whiche of his goodnes enuyeth vs with great patience and long sufferyng to endure & abyde for Christs gospelles sake all suche troubles, as may in the meane tyme betal vs. In whiche persecucions suffering it is not enough to be strong without all feare, but rather deserue it vs, euen iospfully & with a good courage to vndertake & suffer them, getyng thanks to God the father, who hath vouchsafed to call you to suche honouꝝ, that whereas heretofore ye woꝝhipped deuilis & idolis, ye are now of his goodnes called vnto the felowshippe of the Jewes, whiche by reason that they woꝝhipped the true God were in comparison of you, holy, whiche hath also vouchsafed to cal you to the inheritaunce of life euertlastyng, in hope wherof all thinges whiche in this woꝝld either feare oꝝ flatter vs, must be despised, both for that he hath geuen you wanderyng before in the deepe bougeon of ignorance, the light of the gospel, and for that also ye whiche heretofore were vnder a vile and flauthe bondage subiecte vnto the spꝛanny of the deuil pꝛince of darkenes, are deliuered thence and conueighed into the kyngdome of his most deely beloved sonne, to the intent, that ye byng ioyned into his body should with him enioy our kyngdome.

Wherin suche as are chꝛal to spꝛne, haue no place, and therfore hath God by his sonne made vs free, by whꝝ the synnes of our olde life are forgiven. So that now his are ye becomen, by whose benefite & mercy ye are restoyed. Consider now, how good a chaunge ye haue made. Before your reconciliacion ye were membes of the deuil, now are ye planted into Christs body, whose dignitie is so great, that he is the image of God the father, whiche father dwelleth in light, wherunto no man can come, whiche is such as can be seen of no man, though as yet a certaine soꝝte he be thꝛough the sonne seen, whiche to the father is in all pointes veyre like & equal. For neither is the sonne lesse wyse, noꝝ lesse of might, oꝝ of lesse goodnes than is the father. For of late daies receiued he these perfections, but euertlastyngly before any thyng was made, was he the image of his euertlastyng father, not made, but boꝝne of him, by whꝝ all thynges are made, and by him, whiche onely hath no begynnyng.

He therfore of him selfe begotte his sonne, and by his sonne, and with his sonne made and create al that is ether in heauen oꝝ pꝛarth, both that may be seen and not seen, the deepe angels selfe not excepted, no not the chꝛse of them, whiche they be materies, lordshippes, rules oꝝ powers.

And

Strength both of might through his glorious power.

Whiche both made better to be purged here of our enueryment of darkness in light.

For by him were all things created.

And albeit these orders and powers farre exceede all other creatures, yet see they passing measure vnder him, to whom ye are toynd: so as muche as whatsoeuer is made, must to his maker nedes be inferior. Now are all thinges not onely made by Christ, but also by him gouerned & preserued, in whiche pointe he is also to his father like & equal. For was the sonne begotten after other creatures, but was before all other thinges, by whom all thinges haue theyr being, and should without him perishe. were they not by him maintained. Thus see ye the excellencie and p̄eeminence of Christ, whiche thing I tel you of, lest any manne of Angels thinke more, than he should.

And he is the head of the body, euen of the congregation: he is the beginning and The text.  
 first begotten of the fader, that in all thinges he might haue the p̄eeminence.

And lest p̄cauenture his glorious and excellent maiestie so feare you away from him, that to aspyre and come vnto the fauor of God the father ye thinke it necessarie to seeke vpon some other meane, heare againe and learne to knowe, how good he is. Christ is in suche sorte chiefe ruler and Lorde of Angels, as I sayd, that he nethelisse vouchsafeth also to be head of the church, whom he hath so toynd vnto him, that it cleaueth & is coupled vnto him, euen as the natural body cleaueth vnto the head. Whatsoeuer therfore is alreadye done in the heade, the same must to vs be comen.

He first of all other rose againe from death, not to the intent he would be immortall onely him selfe, but to the ende he might enhaunce by his memberes to the felowship of his immortal life. Like what is in the first frutes of grayne offerred, the same is generally in the whole heape. He is in dede prince and authoꝝ of resurrection, and so shall we through him also rise againe. And as among thinges create he is chiefe, in suche sorte yet, that himselfe was not create and made: so is he in reasoynng creatures chiefe, so that as we are soꝝ out being & byrth bounde vnto his goodnes: so should we soꝝ oute seconde byrthe baptisme to liue euertlastyngly, be muche more beholding vnto him.

For in the first  
 chapter of  
 the first booke  
 of the corinth.

For it pleased the father, that in him should all fulnes dwell, and by him to The text.  
 create all thinges vnto him selfe, and to see at peace by him through the blood of his crosse  
 both thinges in heauen and thinges in earth.

For so hath it pleased the father, that the sonne should with all fulnes of godly power and goodnes be replenished, which should in him so abide and dwell, that we should nedes no where to hoꝝwe any thing, synce the father neither will nor can do any thing but that the sonne can do and will. And syth the fathers pleasure was, that so it should be, it becometh not vs curiously to demaunde and scrche why, synce it can not be but best, whatsoeuer his wysedome hath once decreed.

What do I  
 saye  
 in the  
 first booke  
 of the corinth.

This wyse to do (I say) God the father thought beste, both soꝝ oute weale and saluacion, and most soꝝ his owne gloꝝ, to reconcile all thinges vnto him, not by the ministerie of Angels, but by his owne sonne, whiche with his blood sheddyng, and tormentyng vpon the crosse, should abo-

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the same, whiche bryoke the peace and concord betwixte heauenly and earthly creatures. & set all thinges at peace, bothe heauenly & earthly, making them in Christ to agree together, and to be at an vniuersitie with an other.

*The text.* And you whiche were sometyms fayre of and enemies, because your impietie were set in euil wothes, hath he now yet reconciled in the body of his fleshe, through death he make you holy & blameable, & without fault in his owne sight, if ye continue graued and stablished in the fayth, and be not moued awaye from the hope of the gospel, wherof ye haue heard, howe that it is preached among all creatures whiche are vnder heauen, wherof I haule am made a minister,

Of this maner so reconciled are ye now becomen. ye, (I saye) whiche in yeres past were in suche sorte strangers to God, that in neede of him ye worshipped images of deuil, not only wilfully dissenting from him, but also vniing your selles as his cruel aduersaries, whom he hath yet to him selfe reconciled beinge suche as neither looked for so much at his hand, and inuche lesse desired it, and made of you his enemies, his frenndes & sonnes, not by the ministry of Iungis, but by the bodily death of his onely begotten sonne, whom so; that purpose his pleasure was, that he wold take our mortall fleshe vpon him.

And because there can be betwixte God and synners no peace, it hath pleased him selfe to forgive al the offences of our former life, to content he wold in his sight make you holy, blameable, and faultles. wherof I praye you can laye your olde deutes to your charge, if he be once contented. And surely contented wyl he be, if once vpo his fre receiuyng of you vnto the fayth of the gospel, ye continually abide in your profession, & leaning vpon this sure and sounde foundation steepe your selles so steadfast and stable, that neither man nor angel be able to moue you fro Christ, of whome ye must hope to receiue all suche giftes as the gospel promyseth, wher vnto ye gaue credence, whiche hath not onely been preached vnto you, but also to all nations contained vnder heauen.

Unstedfastnes it is to fall awaye fro that, whiche ye haue once allowed, an impudent and a shameles point to taken and counte that thinge for true, in belief wherof al the worlde agreeeth, and finally to sit from that whose preacher and minister I haule am, whiche wold not leaue and forgoe mine owne countreys law, & change it with the gospel of Christ, were I not fully persuaded, that this gate is heauenly and cometh fro God.

*The text.* Nowe for I in my sufferings for you, & fulfil that whiche is beyond of the passions of Christ in my fleshe, in his bodies sake, which is the congregation: wherof I am made a minister, according to the ordinance of God, which ordinance was giuen me vnto you warde to fulfil the woorde of God, & ministerie whiche hath beene hid since & world begunne, and since the beginninge of generacions, but now is opened to his saintes, to whome God wold make knowne, what the glorious riches of this minsterie is among the gentiles, which riches is Christ in you, the hope of glory, whom we preache, warninge all men, and teachinge all men in al boldnesse, to make all men perfect in Christ & cke. Wherof I also laboure & sweate, such as certainly as his strength worketh in me mightily,

Nowe am I so thoroughly persuaded, & the gospel is a thinge of truth, that I not onely am so farre from beinge ashamed or repenyng my selfe therof, that I wyl also ioyfully suffice, & counte stripes, imprisonment

and charynes, such matter to reioyse and gloie of, which to mentynges I  
 enoure not for any offence of myne, but suffer them for your weale, whom  
 I save, though the Jewes neuer so muche save naye, haue no lesse righte  
 to the benefite of the gospell, than haue the Jewes themselves. And why  
 should I not save, that I for your weale suffer, for whom Christ suffered  
 why should the Apostle be lothe to do that, whiche Christ our prince and  
 maister disdayned not to do. Christ suffered for vs not onely in his owne  
 body, but also in maner suffereth in oures, eue as one supplying and ful-  
 filling by his ministers such thynges as mighte in his afflictions seeme  
 vnperfecte, not that his death of it selfe is insufficient, but because the af-  
 flictions and punishmentes of the head and members, of the prince and  
 ministers, are in maner one. These punishmentes the greater and moze ve-  
 bemente they be, the moze redounde and make they to the fulnes and per-  
 feccion of your saluation. And not for your saluacion onely, but for the weale  
 also of Christes whole body, whiche is the church, do I the office commit-  
 ted vnto me, for to me is committed the cure and ouer sight of the congrega-  
 tion. For Christe hath set and placed me in his stee, and hath deliuered  
 vnto me the custody of his owne bodye, specially for that portyon, whiche  
 is of the Gentiles to be receyued to the gospell, to the intente I should in  
 my labour supply that, whiche he seemed to lacke, and to publyshe that, which  
 was so many hundred yeares before this tyme hidden from the Gentiles,  
 and to teache, that not onely the Jewes, but the Gentiles also haue throughe  
 fayth an entry into this wealthy state of the gospell. This to do was by god  
 long since purposed, but yet was this his purpose hidden vntill this tyme  
 from the world, and is nowe throughe my preaching opened to all such,  
 as forsakynge theyr former vngreatiouse lyfe embrace that doctrine of Christ,  
 to whome it hath pleased god to declare, howe glorious his rchies is to-  
 wardes vs, when by publyshing this his so long hidden misterie the whole  
 world perceyuetly, howe that free saluation, whiche men steele thoughte  
 was offered onely to the Jewes, is nowe comen vnto all nacions, & that  
 the keepynge of Moyses lawe is not requyred, but sayth onely, so that men  
 doubte not of the promises made in the gospell. In steede of all such thynges,  
 wherein the Jewes haue had a foolyshe confidence, Christ onely is for  
 you sufficient. If he be in you, ye haue no cause to be loyfe of the hope ye  
 stande in, being both sure ynough, and also throughe hym glorious, who  
 of hymselfe will vndoubtedly performe, as muche as he hath promised.  
 Hym preache we of, and not Moyses nor aungels, aduertysing & teaching  
 not onely the Jewes, but also all people of the world, and in so doong lea-  
 uynge nothyng vntouched, which appertayneth to the wisdom of the gos-  
 pell. And this do we is the intent all men should vnderstand, that whither  
 they be circumcised or not circumcised, they weale is in nothyng els to be  
 set, but in Christ Iesus. So byng whiche sayth into mennes myndes I  
 in such sorte labour, that for susauncing thereof I thinke it not paynfull  
 to put my selfe in so many jeopardies and perilles, which are in dede moze  
 weightie, than our weakenes is able to abyde & suffer. But strong & mightie  
 is he, by whose ayde and maintenaunce I do these actes, who also whē  
 neede requyretly, with working of myracles by vs, byngestly my preaching  
 in credence.

Shall I  
 in my suff-  
 ering for you  
 et.

For he be-  
 lieve take  
 whiche is the  
 congrega-  
 tion.

It seeme me  
 pertaine, whiche  
 byng all men  
 and teaching  
 et.

# The paraphrase of Erasmus byon the Epistle

## The. ii. Chapter.

**The text.** For I woulde that ye knewe, howe great care that I haue for you and for them that are at Laodicea, and so; as many as haue not sent my person in the shippe, that they might be comforted when they are knyt together in loue, and in all riches of full vnderstanding, for to knowe the misterie of God the father, and of Christ, in whome are hidde all the treasures of wysdomme and knowlege.



As this muche haue I sayde, (ye Colossians) not to booste my selfe vnto you, but because I care, & ye should knowe, howe carefull I am, and what reoparadies I put my selfe in, not only for suche, as I haue presently taught the gospell vnto, but for them also, whiche by sighte knowe me not, especially for you and the Laodicians, whom thoughte I neuer sawe with my bodily yea, yet see I them continually with the yea of my hearte, glad of your

increase & furtheraunce, fearful if I stype your entiernes and godly conuictions either to be in reoperdie or to be inconstant & wauer. For is it for my selfe so greatly auaylable, that suche as neuer sawe me, knowe what labours & paynes I take for them, as it dothe auantage them. For by my penuryenes, by my reoparadies, and afflictions are they moze pricked furth and enioyned to consent and cleaue moze together in godly charitie, lyke members of one body knyt and surely mortified, whereby also menne moze clearly perceiue and moze certainly beleue the bountifull goodnes of god the father toward all mankynde, yea toward all creatures, abundantly flowing abroad, by opening nowe throughte Iesus Christe the secreete misterie, which hath hitherto bene hidde, whiche is, that despyde hym onely we should despyse no worldly wysdome, be that neuer so great, whiche the wyle Philosophers promyse, or teachers of Idoles lawe, or anye suche as booste that they by speaking with angells are taughte, for as muche as in hym alone are containyd and hidde all the treasures of wysdome and fruytful knowlege. Of this fountayne maye we caly drawe, almuche as is to perfite saluation requyred.

What they  
breue might  
be moueyd,  
et.

**The text.** This I saye lest any man should beguyle you with railing wordes, for thoughte I be absent in the shippe, yet am I with you in the spirite, toying and schooling youre order, and your deefad sayth in Christe.

These pointes for this ende thoughte I it good to warne you of, because ye should with all diligence take heed, lest any being instruct with worldly wysdome agaynst the playnes of Christes gospell, blinde and deceyue you with falle tales, being yet suche tales, as haue a colourable apparence of truth and lykelynes. For so see the wyle men of this world is captiouse and subtle reasons of they; inuencion went to entangle simple people, of whiche soere I knowe that some there are among you, watching howe they maye corrupte your sayth.



of S. Paule to the Colossians. cap. ii. fol. b.

For albeit I be absent from you, and see not presently, what is done there, yet am I in mynde among you present, with all my better reioysing to see the good order and condicion of your lyfe, and therewith the soundnes and strength of the sure confidence, whiche ye haue in Iesus Christe, to whome ye haue once wholly committed your selues.

*The text.*  
I thought I  
be absent  
yet I am  
present

As ye haue therefore receyued Christe Iesus the lord, such so walke ye in hym, so that ye be catched and baptised in hym, and stablished through the word, as ye haue learned; and therein be plentifully with geuyng thanks.

*The text.*

Nowe remaineth this, that ye vpon this good beginning continue and profit more and more, and as ye haue once receyued and believed, that Iesus Christe our lord is all goodnes, the head and wellspring of our felicitie: so let all your lyfe agree and consent with your faith and profession, prouiding alwayes that as ye are through baptism graffed into him: that ye lykewyle abide in hym and gather strength. And as the sure and strong foundation of the doctrine of Christes gospell is once already layed in you: so labour ye to build vp ther vpon such a worke, as is so; such a foundation meete and conuenient. And take heed, that ye wauer not this waye or that waye, as euery blaste of newe doctrine moueth you, but stonde steadfast and stable in that ye haue once learned, and endeuous not only to stonde steadfastly, but also to increase euery daye from better to better, that your fayth and frutes of godly lyfe beinge dayly more and more augmented ye maye alwayes haue some newe thing to geue god thanks for, wherewith ye maye in hebe thanke for all that is by you well done.

Beware, lest any man spoyle you through philosophie and discretfull vanitie, after the tradition of men, and after the ordinances of the worlde, and not after Christe.

*The text.*

Suche as would bringe you fro your simplicitee, watche busely, watche muste ye on the other syde lykewyle, leaue beinge as it were enchanted with the copall and glittering apperances of theyr philosophie, ye be fro your sound fayth alced and brought to the vaine deuities of men, and so become as it were a spoyle of pryate for your aduersaries, as ye shall undoubtedly be, if ye turne from the truth of the gospell, and be led with the rule of mannes onely makinge, whiche stande in suche thinges, as maye with our carnal eyes be sene, and in the grosse pointes of this worlde, wher as Christes doctrine is heavenly and spirituall, and teacheth the righte and trewe religion, whiche standeth in myndes, and not in meates and drinke, no; in bodily apperell, no no; in keepinge of dayes, no; yet in washing of handes, whiche thinges to trewe religion make nothinge hurte pointes withya v be rather fro Christe, and deuide us fro the wellspring, from whence it were mete we sought for all grace and goodnes.

*The text.*  
But beware  
lest ye be  
led awaye  
from the  
truth of  
the gospell

For in hym dwelleth all the fulnes of the Godhead bodily, and ye are complete in him: whiche is the head of all rule and power, by whome also ye are circumcised with circumcision whiche is done with our handes, forasmuche as ye haue put of the sensfull bodye of the fleshe through the circumcision that is in Christe, in that ye are bound with hym through baptism, in whome ye are also circumsised agayn through fayth, is wrought by the operation of God, whiche rayseth hym from deap.

*The text.*

## The paraphrase of Erasmus upon the Epistle

In him that  
with all the  
members of his  
body is united,  
et.

For into hym are not some certayne giftes deriued, as oute of the r-  
uer a little water runneth into the dyche, but in hym resteth and dwelleth  
corporeally the hole fulnes of the godhead, so that yf ye haue hym, ye nede  
not to seke either for the shadowes of Moyses lawe or the subtile conuey-  
aunce of worldly wisdom. The truth is plainly beproved vs, as al our  
sences beate receiue, no nede haue we to seke for figures or doubtful pro-  
mises. For ye are once grafted in Christ, and framed into one bodye  
with hym, why should ye then loke to haue any thyng? For since he  
lacketh nothing, & would haue all his treasure comen to al men, though  
hym & in hym needes must ye be made compleat, whither ye lacke wisdom  
or power. For as he is the wellspring of wisdom, which can neuer be dry-  
ed vp, so is he the heade of all power & rule. For is ther any power, no not  
of the hyghest order of Angels (I say,) but that the same to hym boweth  
his knees. Jewes peraduenture endeouore to bring you in minde, that it  
is a weighty matter, to haue you circumcised, as they be, as though the  
state of mannes body and suche externe thinges brought vs into goodes  
fauour. But rather be in this perswaded, that whosoever haue Christ, en-  
ioye with hym all the gloire and commendacion of circumcision. And who  
to haue not Christ to them is all they; circumcision vayne and vnprofi-  
table. They haue but the shadow of circumcision, ye therof in your soules  
haue the verye truth. For sythe the Jewes circumcision meaneth, that  
grece and carnall desires, should be cut out of al they; soules, which now  
loke for nothing but heauenly thinges, vncircumcised needes must they  
be, whiche with couetous myndes still labour to haue moze, which please  
their beelyes, whiche they enuy & malice pryue away, which vayne-gloriously  
like for worldly prayse, & despise of heauenly rewardes. But ye contracte  
not through Christ verily circumcised, not with that circumcision, which is  
done with mannes handes, but after a spirituall kynde of circumcision.

For haue ye a little piece onely of the carnall man pared awaye, but from  
you is cut the whole bodye defyled with syn, and all corrupted with car-  
nal iustices, & that through the spirituall circumcision of Christ Iesus. For  
as he dying for his bodye, that was subiect to death, & rysing againe  
receyued a body, whiche coulde not dye: so are ye in baptisme through the  
lyrite of god with hym spirituallly dead, casting of all the synnes of your  
olde lyfe, and not only deade with hym, but also buried with hym. For whe  
synfull desires are kylled, perfitte gouernours of mynde foloweth. And after  
suche forgoing of your bodyes, which were thral to synne (whiche synne is  
the verye death of the soule) ye are through Christ with hym risen agayne  
free from synne, not for your desertes, but only because ye stedfastly beleue  
in god, who by his mightie power restored Christ agayne from death to  
lyfe, and that he also in you by his power worketh, that vpon free remission  
of all your synnes through the death of his sone, ye should hencefurthe  
liue with him subiect to no sin, but through innocent & vprighte life make  
haste forwarde to the life, that shall neuer haue ende. Whakes then should  
god the father haue for all suche thinges, whiche he through his sone ge-  
neth you. Nothing auantaged it the Jewes, because they were circum-  
cised, and vncircumcision to you which are Gentiles, was no hinderaunce.

In whom ye  
are also risen  
again through  
Christ.

...to be ... was ... a ... be ... who ... death ... of ...

... through ...

... have ... of ...

... of ...

... of ...

# The paraphrase of Erasmus upon the Epistle

It is said

Erasmus of Rotterdam, in the year 1516, published this work in the city of Leuven, in the Netherlands. It is a Latin text with a Dutch translation below it. The text is a paraphrase of the Epistle to the Romans.

g- the then  
p- the  
after 1516.

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The text

The text of the paraphrase, showing the Latin and Dutch versions side-by-side.

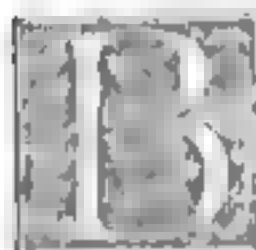
Erasmus  
of  
Rotterdam

The text of the paraphrase, showing the Latin and Dutch versions side-by-side.

of f. a place is to print cions it to make. Angles eq is tort. Ch r. And  
n la. i. he ab enes it is through Ang. is to take to, that, whic. is to  
e. and he. is broken. or, at p. let w. through. C. of the large.  
reates. broken. w. i. the other. v. le things are given, not to be  
comp. d with hurt of our good. s to obtain. from them. out to i. e. n. be  
that w. i. the. n. our. bod. es. may. be. help. i. t. w. i. an. h. v. of. app. y. e. l.  
a. p. a. i. t. e. p. o. d. e. and. w. i. t. h. e. r. to. b. e. i. n. a. i. n. e. d. and. a. c. a. u. s. e. d. a. b. e. t. e. d. w. i. t. h.  
a. p. r. i. v. i. d. e. of. m. e. a. t. e. s. and. that. m. a. t. i. e. r. e. s. and. p. l. a. c. e. s. w. i. t. h. o. u. t. a. n. y. o. t. h. e. r.  
r. e. a. s. o. n. a. n. d. o. r. d. e. r. i. f. b. e. t. w. e. n. h. e. n. s. o. t. o. t. h. e. t. r. u. t. h. i. s. a. s. t. h. o. u. g. h. n. e. b. e. l. i. e. f.  
t. a. t. i. s. w. e. n. t. h. i. s. b. e. n. t. h. o. l. e. h. e. a. t. e. s. a. r. e. n. a. t. p. e. r. t. i. n. e. n. t. e. d. t. o. t. h. e. g. r. o. s. s. e.  
a. n. d. c. a. s. u. a. l. m. e. a. n. i. n. g. of. t. h. e. l. a. w. e. w. h. i. c. h. p. u. t. t. h. e. d. i. f. f. e. r. e. n. c. e. s.

The. iii. Chapter.

If ye be then alive and not with the dead, why these things ye be. And about where the text  
shall receive in the right hand of God. And you shall see on account of things and  
how on purpose things.



If ye and some are these things, a unbeferring the true  
rejoice of Christ. But ye is a way. Oly attayes be here  
to read all in a quire with Christ to the being of high  
and excellent creatures and commodities. Lett at  
day the can be vile matters. And lette to heavenly pro  
cesses and things above where Christ you shall sit  
at the right hand of God his father. So, me it is  
that all the things and creatures of the mannes were directed to that place  
whereas the head is in ystern and where the same shall with the head  
be directed to the right. So, there shall every man where he loveth.

For ye are dead and you shall be with Christ. And God. Therefore shall ye be the true  
the same. And ye shall be in the right hand of God. And you shall see on account of things and  
how on purpose things.

To this world ye are dead, as which are neither believed with the  
to a high and excellent creature. Where with the world ye are  
directed. And ye shall be in the right hand of God. And you shall see on account of things and  
how on purpose things.

And ye shall be in the right hand of God. And you shall see on account of things and  
how on purpose things.

In the meane season diligently behour that all the body be like  
to the high and heavenly head. And ye shall be in the right hand of God. And you shall see on account of things and  
how on purpose things.





## The paraphrase of Erasmus vpon the Epistle

Is desired, lest any thinke it a great praise to God, onely with his mouth to make a noyse.

**The text.** And whatsoever ye do in worde or dede, do all in the name of the lord Iesus, geuyng thanks to God the father by him.

Finally whatsoever ye do either in worde or dede, do it so, that it make to the glory of our lord Iesus, so that all your life and conuersione sauer, expresse and resemble him. Whyles ye are this wyse doyng, if any thing befall you, whether it be prosperouse or other wyse, be not therewith either proude, or dismayed, but so; all geue thanks to God the father throughe his sonne, by whom he turneth all suche chaunces to our weale and auantage.

**The text.** Ye wyues, submitte your selues to your owne husbandes, as it is comly in the lord. Ye husbandes, loue your wyues and be not bitter vnto them. Ye children obey your fathers and mothers in all thinges, for that is well pleasynge vnto the lord.

Ye wyues submitte your selues obediently vnto your husbandes, so besemeth it suche as haue taken vpo them Chrystes name, for whom it is mete in all goodnes to go beyond other. Ye husbandes againe loue your wyues, whom ye must remembre in suche condicion to be subiecte vnto you, that yet to them ye should not be warpe and bitter. Ye childre be in all thinges obedient to your fathers and mothers, though they commaunde you painful busines, so that the same be not vngodly. For it is Chrystes will and pleasur that ye should so do.

**The text.** Ye fathers, prouoke not your children (to anger) lest they be of a desperate mynde. Ye seruantes be obedient vnto them that are your bodily maisters in all thinges: not with the seruice as men please, but in singuler of heart fearyng God. And whatsoever ye do, do it heartely, as though ye did it to the lord, and not vnto men; knowing that of the lord ye shall receiue the rewarde of inheritance: for ye serue the lord Christ.

Againe ye fathers abuse not your authoritie vpon your children, nor prouoke them so with cruclenes, that they dispayre. Ye seruantes in all pointes obey your maisters, whom by the laue of man ye are bounde to serue, not onely because they see, and loke vpon you, and so; feare, as the comen sorte of heathen seruantes are wonte to do, thinkyng that they haue done theyr dueties, if they offende not theyr maister beyng but a mā, but also with a simple and an vnfaigned heart doyng your duetic, not onely so; feare of man, but also so; feare of God, who seeth, with what mynde ye do, whatsoever ye do. Also consider in your seruice, what your maister beyng but a man deserueth, but what seruice soeuer ye do vnto him, what kynde of one soeuer he be, coumpte it, as done to Christ, and not to men, assuryng your selfe, that of him ye shall receiue the rewarde of heavenly inheritance, though your vnkynde maister geue you nothynge for your labo; nor accoumpte you among his children. For whyles ye for Chrystes sake do seruice to vniuerse maisters, ye serue Christ.

**The text.** But he that doth synne, shall receiue for his synne, whether is there any respects of persons with God,

For as the maister if he against his seruant any thing offende, though he



he among men be not punished, he shall not yet before god escape punishment: so the seruaunt that well both his duetie, albeit he haue no rewarde of men, whiche with themselves thynke, that they to they; seruauntes are nothing bound, when they haue done they; dueties, yet what they not looke they; rewarde at gods hand, who putteth no difference betwixte persons but betwixt myndes, no; considereth a mannes condiction, but how well he doth.

The. iiii. Chapter.

Maisters be unto your seruauntes, that whiche is iust, and equall, knowing that ye also haue a maister in heauen. The text.



Sayne ye that are maisters abuse not the authoritie giuen you by mennes lawes, & not so; any perfection of nature, to exercise tyranney vpon your seruauntes, but giue them that is iust and lawfull, departing with them sufficiently, in suche thynges as are so; naturall vles necessarye, & make not so; your pleasure to muche of some, intollerablie oppressing other, assuring your selues, that ye are rather with them felowes in seruite, thā maisters, so; as muche as ye haue with them one comen maister in heauen, at whose hande ye shal liue like fauer, as your selues haue shewed to your seruauntes.

Continue in prayer & worche in the same, w<sup>ch</sup> thankes giuing, praying also for vs, that god maye open vnto vs the doore of veterannie, that we maye speake the misterie of Christ, The text.  
(wherofe I am also in these bondes) that I maye vnder it, as it becometh me to speke,

And because I would ye should be moze worthy members of Chyistes body, continue in prayer, not as dull & heauy people by reason of any suffering, but as sober & wakefull, in the same also gruyng god thankes, so; y<sup>e</sup> ye not only desyre of god thinges to saluaciō profitabie, but also giue him thankes so; his dayly giftes, to the intent that whē he seeth you both thankfull & mindfull, he maye be towarde you moze benefitfull. In the meane tyme ye shal also desyre god for vs, y<sup>e</sup> it maye please his goodnes in suche sorte to take awaye al impedimentes, that his gospel maye freely be preached, y<sup>e</sup> he through faith openyng mennes heartes the misterie maye enter into al mennes mindes which beyng hitherto hiden, y<sup>e</sup> rather would now haue knowen vnto all, as touchyng Christ, through whom without helpe of the lawe he offereth vnto al people saluacion, so; preaching wherof I lye in these bondes, so; y<sup>e</sup> nothing lette me among al men to publish & speake a; hode y<sup>e</sup> gospel of Christ, which am beltroued so to do freely & about feare, eue as he commaunded me.

W<sup>ch</sup> walke by selfe towarde them, that are without, and lest ye be oportunitie.

Use your selues soberly & discretly with suche, as are to Chyistes religiō straungers, so that in your maners nothing appeare, y<sup>e</sup> maye either moue them to persecute you, or; withd;awe they; myndes & fauer from the gospel. For; ynce it can not be auoyded, but that ye must trde with heathē, The text.  
be conuersant, and with them liue familiarly, let them in you synde, that through your new profession ye are in all poyntes becomē thereby better & moze courtlye, namely; yf anye suche thing chaūce, wherin about byenche of religion ye maye do them pleasure. Nowe must we specially so; the present tyme endeouour, that all be allured to the profession of the gospel.

## The paraphrase of Erasmus vpon the Epistle

The oportunitie wherof must not with tangling and bapne contentions be losse, but be bought rather with all the precious goodes and treasures that we haue. For this giue ouer your honoure, depaite with your money, for this auaire with your desyer to reuenge. If with the losse of suche thinges the gospel be furthered, then thinke as it is in debt that your aduantagees great.

**¶ the text.** Let your speache be alwayes well sauoured and poudered with salte, that ye maye knowe, howe ye ought to answer euerie man.

Let not your speache to them be reprobfull and rough, but let it sa-  
uour of courtely and gentleness, & be poudered with the salte of wysdome,  
reueyng that gentle speache rather soupereth sicke stomakes, & disces-  
cion teacheth, what, to whome, & with what sobernes we ought to answer.  
Ye must otherwise vse our selfe towarde princes and gouernours of the  
world, otherwile with meane men, & otherwile with lowe persons, after  
one sorte with suche as are gentle, & after an other sorte with suche as are  
furnyde, otherwile with learned, otherwile with vnlearned. After suche  
sorte muste our language be tempered vnto euery manes condiction, that  
it may further & promote the gospel. Some time better is it to giue place  
when he whome ye intende to teache, with reprobfull wordes gaigneth  
your teaching, or he whome thou speakest vnto, goeth couertly aboute to  
hate thy doctrine.

**¶ the text.** Of all my busines shall ye be certified by ephebus, the beloued brother and faith-  
full minister, and felowe seruant in the losbe, whom I haue sent vnto you for the same  
purpose, that he might knowe what ye doe, and that he might comfort your heertes, in  
one quentinus a faithfull and beloued brother whiche is one of you. Wher shall we  
you of all thinges whiche see & heare betes.

Of my state I wyte not vnto you, but of that that Techicus, the bearer  
of these letters, certifie you, through one comen profession, my wel be-  
loved brother, faithfull minister, & felowe seruant in preaching the gospel,  
whome I for this purpose sente thither, both to the intent that by hym ye  
shoulde knowe, what is here done among vs, and by hym to be certified,  
howe ye doe, that your myndes maye through his communicacion be re-  
freshed, and myne also by his good reporte made of you. And with Tech-  
icus haue I sent Quentinus, whome I would ye shoulde not esteeme and  
iudge by his olde kynde of lyfe, since he is nowe my faithfull, and beloued  
brother, whome for this cause ye oughte to make the more of, because he is  
a Gentile as ye be, and of an vncircumcised one, turned to Christe. These  
two shall to you make faithfull reporte, of suche thinges as are here done  
among vs, as sette as is expedient for you to knowe.

**¶ the text.** Aristarchus my prison felowe saluteth you, and also Marcus Barnabas synes sonneton-  
chynge whom ye receyued commaundementes. If he come vnto you, receyue hym: and  
Tytus, whiche is called Justus, whiche see of the circumcision, these onely see my  
workethowes vnto the kyngdom of god, whiche haue bene vnto my consolacion.

Aristarchus saluteth you, and albeit he be a Jew, yet for his like faith,  
ye shoulde make muche of hym. For hym haue I for Christes gospels sake  
of my enprisonment felow and pretaker. Marcus also, Barnabas synes  
sonne whom ye wel knowe, saluteth you, whome I at an other tyme com-  
mended vnto you, commaunding you than, as we now do, that if he come  
to you, that ye with al gentleness receyue and enterteine hym. Titus also,  
whose surname is Justus greeteth you. These

of **S. Paule** to the **Colossians.** cap. iiii. fol. 9

These are in dede, to you of a strange nation, I save of the Jewes, and yet of you woxlike to be favoured, because they in preaching the kyngdō of god are my workelowes, and were vnto me in the afflictions, whiche I suffer, verp therofull.

Epaphras the seruante of Christus, (whiche is one of you) saluteth you, and alwayes labourerth feruently for you in prayers, that ye maye stande perfite and full, in at the will of god. For I beare hym remorde, that he hath a feruent mynde for you, and them that are of Laodicia, and them that are of Hierapolis.

Epaphras greeteth you, whiche is one of you, not only by the profession of Christes name, but also one of the same countrey, who so hartelye fauoreth you, that he moste feruently for you maketh his prayer to god, & ye by his helpe maye steadfastly continew in that ye haue begunne, and not be vnperfite christians, but in doing all suche thinges, as god requirerth, perfite and full. For in this I beare hym recorde, that he hath a feruent loue towards you, and not toward you onely, but also towards all them, that are of Laodicia and Hierapolis, whiche border nigh vnto you.

Deare Lucas the physician greeteth you and Demas. Salute the brethren whiche are of Laodicia, and salute Symphas, and the congregation, whiche is in his house.

Lucas the physician, who I singularly loue, greeteth you, & so doth also Demas, whiche as yet is with me. Salute alwell other brethren, that be at Laodicia, as also specially Sympha, with all the congregation, that is in his house.

And when the epistle is red of you, make that it be red also in the congregation of the Laodicians, and that ye by the waye teache the spirite of Laodicia.

Asone as this epistle is rehearsed among you, cause that the same also be read in the congregation of the Laodicians, and agayne read ye the Epistle, which from Laodicia I wrote to Timothy, that they maye profite mozt.

And saye to Archippus: take hede to thy office, that thou hast receyued in the lord, that thou fulfill it. The salutation by the hande of me Paule, remember my bondes, the grace of our lord Iesu Christ be with you. Amen.

Save in my name these wordes to Archippus your zult: loke about and take hede, what charge thou hast taken in hande. It is no mannes busynes and cure, but gods, which is comitted vnto the. See thou performe that thou haste undertaken, as whiche shalte therof to the lord yelde accounte. But because this Epistle with you shoulde be of mozt credite, lo I subscribe greetynge to you all with myne owne hande, with Paulus hande (I save) whome ye well knowe. Remember my bondes, whom I beare for your sake, and lyue after suche sorte, that I of them be not made ashamed. The grace of Iesus be alwayes with you. Amen.

Finis,